

M1542
Friday, February 28, 1969
New York City
Group IV

Part One

Mr. Nyland: Well, you know, there is a little changing of the different Groups in the way we have now tried to do and which will continue until the trip. After the trip we probably make different kind of arrangements, but for the time being Group IV becomes—that is, this Group—becomes a little more important because I don't have any Group II. And having left that now to, as you know, ten different Group leaders ... and I hope that each person will go there who doesn't belong to the present Group I, and even if they do, I think it would still be advisable to go to a smaller Group.

The reason is, of course, that you never can hear too much about Work. I don't believe that there is a possibility of being overfed. There is a possibility of having received a great deal without using it, and if you want to call that 'overfeeding' it's all right, but don't get sick ... so it is really not overfeeding. And I think it is necessary that you are reminded of Work because many times certain ideas creep into it which are not quite right and sometimes they are not corrected. Because one must be quite attentive and also, in the use of certain words must know what is really behind the thought—or, as a thought behind that what is being said—and it takes time and patience on the part of the Group leaders. And for that reason, as you know, I try to listen to as many as I can and give answers. And the answers then become perhaps a little clearer—or in any event, there is a possibility of correcting.

But what I find in this total arrangement that we have now, is that there is really still a lack of knowing how to say in very simple words what is meant by Work. So that when there are new people who come and they do happen to come to such Groups, each Group leader has a little bit of his own interpretation; not necessarily wrong, but not hitting the right points or actually

what is essential, what is the quintessence of Work. And in thinking about that and originally, as you know, having in mind of writing Firefly in which there would be that kind of an exposé at certain times, in the first place it is difficult for me under the present conditions even to write; although I faithfully take it with me wherever I go; but at the same time if it is more or less in the shape which it never will be, then it will still be a little bit too detailed and perhaps not always simple enough.

And so, I thought that I would like to use these Friday evenings to say just something that I believe could be useful and then also, if necessary could be used by the smaller Groups. Because, in the first place it will establish a certain level from which a discussion can start ... and many times I think that in a small Group it's necessary to establish first that level by means of saying a few words related to Work or the ideas and that then questions are invited, but if one starts immediately with a certain question one is dependent on the level of that question to answer, and that is not always correct. It's far better to have a level and then have a question. Then you can bring it up to the level which has already been established.

So, what I have in mind is to see what can be done about how to explain Work to a friend or to a newcomer; and that such material which I now try to say in a very slow, distinct manner, logically trying to build up what I think are the fundamental thoughts which first have to be mentioned and that then, from that gradually perhaps a certain clarity can appear so that one, in following it can really have a more composite idea of the ideas of Gurdjieff and what is meant by Work on oneself.

And for that I have to go back, of course, to simple things. Because this kind of Work—and it is definitely work... Because this is what I want to explain: That it is Work. It is not just a description of some idea; because the description you can read in All and Everything and you can even take from it what you believe applies to you, but still it has to be spelled out, more or less, what do I do now with all this kind of information. Agreeing that Man is what he is at the present time and that our civilization has many drawbacks and that there are many pitfalls and many temptations in life, one is still faced with a certain question: What will I now do about that, and in what direction should I go.

And in that sense all of us for a long time remain children. There is no getting away from it. Because you have to understand that a person—what we call 'unconscious,' having lived for many years in a surrounding of unconsciousness, having been exposed all such years to the

influences of Mother Earth and having become what he is at the present time almost closed to different kinds of influences unless they are filtered through something that he already more or less knows or is familiar with—that in the first place he would oppose certain new ideas unless he can see the reason why such ideas should be communicated—let alone that when they are communicated that they would require a certain amount of Work on his part—and I think it has to be made quite clear that Work is involved in these, the ideas of Gurdjieff.

Because without the application in your daily life it becomes exactly like any other kind of a nice, lovely philosophy. And as I say, seeing the many years that one has been unconscious and you might say trying to ‘put a pin’ in there, or to wedge in between to really dislocate some of these ideas that have been crystallized in one, is a very difficult task. And to put something there that doesn’t really belong there... Because what we are talking about in Work is the introduction of ideas which do not belong to Earth, and when you want to talk about them and even apply them and even then because of such application experience them, you are really faced with a problem that is tremendously difficult ... and for that, there has to be a desire that I want to find out something more or less in an adventurous spirit. Because there has to be introduced a desire for newness or a desire for something that I know I don’t have and that nevertheless is desirable; and, what makes this kind of Work desirable, and then even if much desirability has been established, how do I look at it?

It is like a very simple alphabet. When I’m a child and in kindergarten I learn that and I say ‘A,’ ‘A’ stands for apple which falls off a tree and ‘B’ is for the baker who bakes bread and ‘C’ is for Charlotte who makes me a cup of chocolate and so forth through the whole alphabet, and this is the alphabet. We call it also ‘ABC’s of what we have to try to learn, and this is the difficulty. Because most of us are grown up and we are not anymore children in the sense that we believe, as human beings on Earth, we are required to have that kind of a recognition that we are already somebody and that we have brains and that we know how to behave more or less—as Gurdjieff would say, that you already know the difference between Mama and Papa ... so of course our knowledge is already tremendous, and with this, now, one has to be told that one does not know anything at all about Objectivity and that is, for many people, a very difficult thing to swallow. Because they have a certain belief and they also say, “Here I come. At least I have curiosity, that must have a meaning in me.” Because if I’m not curious about Work, then of course why am I here? So the fact that I come and I would like to know about Gurdjieff—that

has to be acknowledged also: That even if I am a human being and I am unconscious, apparently there is some reason why I ask what is meant by how to Work on oneself.

You see, such a statement is not always true. Because many times a person will ask something definitely out of curiosity and definitely coming only from his head, and a few words are quite satisfactory for him to know more or less what it is like and then he can forget about it. And this I think has to be explained: That if one wants to say 'A', you have to say 'B' and you have to say 'C'; and that there's a whole alphabet of these kind of ideas and Work on oneself which starts gradually—if one learns the letters to form certain words and concepts and maybe, in time, sentences.

This is really a starting point. Because one can say the curiosity is, then, for what. To have a little more knowledge? Or is it something ... that you are interested in concepts, and if the concepts are sufficiently serious for you, are you going to use them? Because that is the reason that we are being told, and if you actually wish to Work on yourself you have to know that you *have* to Work; and that Work consists in taking the ideas as they are and as they are understood and as they are explained and as they become gradually clear in one's head, that then the activity of the application has to follow.

So we'll assume that now people actually want to Work, and now they have to have some things to work with; so they have to have a hammer and a nail and they have to know how to hit the nail correctly with the hammer; so that maybe as a result the nail will penetrate into a piece of wood and to do some work there in order to hold maybe two pieces of wood together.

But, there has to be some kind of a carpenter who can handle a hammer and at the proper time give it enough force. So what has to be explained is that Work, as described in wishing to become Aware of oneself, is the acquisition of a dexterity, and for that one calls it a 'method.' So that I, when I try now to become practical and to exercise my knowledge and to find out through this knowledge what it is to obtain an experience of having Worked, that then something in me becomes dexterous, and with that then I will continue to improve my ability how to Work.

So that it has to be understood that in the beginning there are many difficulties in the way, because one is completely unable to understand what is really meant by an Objectivity when one lives in a subjective world. So here is the idea that one says to such a person—"You are not complete"—and immediately he will oppose it. And then you must say, "You are complete for the Earth." And then he says, "Thank God, at least I'm somebody on Earth." Then you ask, "Do

you want to stay on Earth.” He says, “Well, yes—until I die.” And the question is: “What then.”

Well, many people have not thought of that. In a very general way everybody knows they will die and they have seen people who are dead and they have lost people who die, unfortunately. But what it really means no one knows; and I think it is necessary to explain a little bit about what is a human being as life, and to see if that can correspond to some ideas they may have and which, of course, in their particular life have to be based on their own experience. You see, although a person having lived his own life and having been exposed to a variety of conditions which have made him a psychological type—or a certain form in which he now walks around, or that what he is as a human being and affected and being born under certain conditions and circumstances, and biologically dependent on what his father and mother were and his ancestors and that ... whatever it is that the society or the sociological conditions have given him—each person, you might say, is different like a leaf on a tree, but they’re all leaves. And that is the one thing to establish first: That one is, as a human being, influenced by a variety of different things, and at the same time that there is something that is not as yet sufficiently grown up and that ought to grow if one wants to become a Man.

And immediately one has to give a definition of a Man; because, then such a person will try to look at himself if he is serious and start to compare, is he really a Man; and of course we do not mean accomplishments on Earth, and we do not mean that he has physically grown up, and we do not mean that he has many friends, and we don’t mean that he is professionally able and that he can even earn money, or that he is strong and that he has muscles and he can lift weights, or that he has a feeling and is an artist or that he is a scientific Man and has so many papers published. You see, unfortunately all the different gradations that we know about as far as humanity is concerned, really do not concern us. Because from the standpoint of Objectivity each Man happens to be just a Man, a living creature on Earth performing his function and in many ways being good or bad or indifferent; in any event having all kinds of relations with different people and has a certain opinion of himself the way he is and sometimes favorable and sometimes a little bit out of this world, but in any event perhaps sufficiently satisfactory for him to be able to continue and to hope that in his life, with the acquisition of more maturity he will also reach a certain height.

So, one has to talk then about an aim. Because if a Man has an aim for this Earth, there is no use talking to him about Gurdjieff and the ideas. If a Man has no inner life or the beginnings

of it, one must never talk about Gurdjieff and the ideas. If a Man has no concept of any kind of religion or any kind of philosophy of life or even a conduct of life, one must never talk to such a person of what to do in order to Observe himself. Because he has no interest in that kind of Observation and I ... even if he happens to think about himself he is satisfied what I would call, with the 'low level' on which he lives.

Because a Man in the first place, when he is on Earth has to have his ambitions; that there are possibilities of development and that ... we usually say he can develop in four different directions. Or to put it a little differently, that the approaching of that what is really center in Man and which forms the point of a cross, that the four directions are of course his ordinary interest intellectually called 'science,' and with sometimes a little deeper in the direction of a 'philosophy,' and that the two functions of his, either solar plexus or of his heart can be defined as 'artistic' tendencies and a 'religious' feeling, and that all four should really be represented in a Man on Earth even when he wants to find out what are his values ... his value in relation to any one of those four, of which perhaps not all can be developed and perhaps one can be excellent and outstanding.

But there should be in each Man a very definite direction as represented by religion. And religion is, now, defined as a mode of conduct, or an application of a philosophy, in his daily life. So it takes out of that what is usually religion, any organizational system. It takes away any kind of a dogma, and it embellishes one's doctrine to include Monday, Tuesday, Wednesday instead of leaving it only to Sunday and church. So it does away to some extent with a hierarchy of a religion. It does away also with many concepts of God. And whatever one wants to talk about, even in a religious sense has to be defined in such a way so that it can appeal to an agnostic; so that he really can know that there is in that kind of a feeling something that is superior than what he is, and with this superiority there might be in him a desire to reach that—if there is any possible chance for doing it.

Now, you see, what will a person who is exposed, now, to these kinds of beginnings and little inroads into his life, what will he do. If he answers that there is something in that and he would like to know more, then you can tell. And if there is just a statement of "Yes, so what," then please don't ever talk about Gurdjieff. One must know that there is absolutely no necessity to convince anyone. One must know that when a person asks, he can be answered. There is absolutely no reason to force anything on anyone unless they are sufficiently open and wish to

receive it. And this is many times the mistake: In over-talking, that one assumes that someone ought to be interested simply and quite logically for the reason that one is interested in such a thing oneself; and you honestly wish that the other wants it and perhaps wants it in the way you can explain it, but at the same time when there is absolutely no blood in a turnip you can squeeze all you can and nothing comes out—surely, no blood.

So, there is a point in which one must consider one's explanations, and after which one can continue if the conditions, you might say, are 'right.' Then one can give such a person a little bit further information, and one says it has to do with the 'development' of Man ... not in a material sense but in that what is really his reality of his inner life. Then one can try to explain that his inner life is very little developed and *that* ... perhaps he will not believe it because he says "I am an artist." And then one asks: "Where is the accent of your life. Is it based on self-love, on recognition, on respect, on that kind of vanity?" Why does one do what one does; to satisfy *what* in oneself, and to what extent is one willing to give ... or to what extent does one want to share or want to enter into the life of someone else purely for the sake of the other person, and not because one expects a return.

This is a very fundamental point. Because if a person doesn't understand that, he will never Work. Don't make a mistake. A person has to be open already to such an extent that he is willing to have love for that what he might become. This is fundamental. Because for that he has to give something of that what he is now in order to reach something that as yet doesn't exist but for which, I say, he ought to have 'love'; then he will have love for Work on himself to create something for himself but which he now admires and hopes for, and which will cost him enough to be able to manufacture something in the midst of great difficulties which ultimately will give him the yield of an investment. So that Work on oneself must, in the first place remain on oneself and cannot as yet be compared to the love one should have for Mankind, it is first the love for Work—the real wish for Work—and that, of course, has to be based on the fact that I know I need it. Otherwise I will never Work for it with love.

I must not Work for Work because someone else tells me. I must Work because I see in myself tendencies and characteristics or certain incompletenesses, or sometimes uncontrolled or sometimes energies running down into the gutter completely lost in me. I must see in myself uselessness of the expenditure of time, of the way I say that when I wish to Work I have no time because I'm so engaged in perhaps mundane things. And then the question one asks is "You will

have to have time for death,” and perhaps that might strike home because there is no getting away, and at that moment one has to have the time to die. So, it is not so important to spend one’s time in all kind of things when the fundamental issue is: What is the continuity of your life, and to what extent do you believe that life exists even now in you, in this kind of a body that you call your own.

It is a long time before one talks about how to Observe, because first it has to be established that there is a necessity of an Impartiality for oneself in order to build something that could become permanent. Because each entity that I consider outside of—or inside of—myself, when it is not Impartial will not last. This is something that one has to think about. Because one first has to be convinced that it is necessary to exist forever, and when one looks at life and has all kind of experiences of suffering one may not agree that it would be useful to live endlessly, and how can it be if I say I wish to become like God and in the same breath we call Him ‘His Endlessness.’

One has to become a little more philosophical sometimes about such ideas. And again, there is a point at which you cannot talk anymore, because you have to let certain things penetrate. And then the voice in which a question is asked—again, one must not be fooled, and again one must not run away with one’s own ideas which are so beautiful to oneself, expecting someone else to recognize them. Because they will only recognize them when they have experience of their own, and sometimes they have to know how empty they are. It has to be a person who has lived a little in life who, although they may be young may already intuitively know something about such possibilities of the acquisition of data without being able to use them, or those who in a feeling or emotional way have been up against it—not being able to create what they really feel—and then get stuck on the form in which such a creation would have to be placed.

There have to be people who have certain problems about life as it is and perhaps who can explain it in a religious sense, and perhaps by prayer believe that they themselves don’t have to take care of it and that it is left to the loving God to protect them. And again, when prejudices appear in the questioner one must never try to argue. One must leave it alone, because the prejudices are worth much more to them than any new ideas you might be able to give them. One must be, in explaining Work, so reluctant that they have to pull the words out of you; so that unless you are convinced that the words that you want to use will fall into a soil which is fertile,

you are not only a fool if you try but you also do not do the right thing to the ideas as they are because, honestly, you degrade them and in my opinion you commit a sin.

Now, that does not apply to Groups as a whole. Because when there is a Group there are of course many people who do not care so much and want to remain superficial; and it may be quite sufficient for a few, when they are there that they listen and the rest then can take or not take as they wish. It is worthwhile when there are two or three gathered together in the name of this kind of Work, that there is a possibility of the presence of something else entering.

The level at which such explanation has to be has to come from an emotional state, and for that reason there is no convincing with a description of a method of ABC unless the groundwork has been laid first; or when there is a possibility of continuing to lay it, if there is enough interest aroused so that such people who are new might come back. If they just come to quench their little bit of thirst for an hour, it is quite enough to let them go. When they continue ... when they continue to come, you can give them the second chapter and the third and the fourth in a certain sequence, and leave everything at the place where there is still a desire, still a little appetite, still a little bit thirst that is not quenched as yet.

How to know this is experience. Because one does not know it, and anyone explaining ideas in the beginning is completely blind. They're mixing up many times that what are thoughts and which have been lodged in the mind and which one recalls ... one mixes them up with the actual experience of oneself. And if one wants to limit that what one says to one's experience alone and if one wishes to be honest, one doesn't have very much to say. But, then if you want to talk about what is Work, this particular emotional attitude has to be on the foreground—that is, one wishes to live as-if something of a higher kind, sometimes defined as 'Endlessness,' is present to one. One has to look at the possibility of a creation of something that is going to be of help to one and a guide in the sense that I create something with all my force, energy, wish, thoughts in order to give it a certain quality which ultimately must be more than I am. Otherwise, how can it help me to get out of my subjectivity? If I want to define it as something that is like an Objective faculty, it has to have the qualities of Objectivity. Then the second place: That what I wish to build, that what I now call a creation of 'I' is like the building of a telescope; and it is built on a place like Mars, which is an emotional state in which everything has come practically to the surface and is not as yet running over at the boiling point of water—for instance, when the temperature is 211 degrees Fahrenheit. That I have to know, that when

Beelzebub was building his telescope he was not using it immediately, and he had to build it before any Observation could take place.

So I have to know first what is really meant by this so-called ‘method’ of becoming Aware of that what has to take place as something outside of me and definitely still part of me, but functioning in such a way that it is not me as I know myself to be as a personality, and it should have then a quality, I call it, ‘unknown’ to me. And all that I wish to do is for that what could exist is, you might say, to ‘look’ at me as if God could be present to me and look at me with His Benevolence but nevertheless with His accuracy; so that nothing would pass by that I would like to hide, that nothing of that what I am at the present time in all my manifestations could pass mustard when God would look, that I with all that what I am cannot pass through the eye of a needle.

This is the concept of ‘I’. Because I wish, with all my heart and my mind and that what I could do in any posture physically expressed, to create something of that kind of a level outside of me—and inside of me or wherever—but functional for me to be able to Observe and to be Impartial in such Observations. Because only then will I have the truth about myself. And this as Objective telescope *has* to be truthful; otherwise the pictures it would receive would be colored and maybe the lenses wouldn’t be clear, or maybe the lenses would not be curved well enough so that that what come out as an image when I happen to look may be not entirely truthful because, when the mirror is a little bit bent it may give an idiotic kind of a figure.

I’m after truth because truth will make me ‘free,’ and when I say that I must know I am bound. And that question of being bound on Earth, *that* has to be straightened out. Because that is where self-love comes in, and the understanding of being bound means I will lose my self-love. And this is extremely difficult for anyone to understand. Because the form is his love for himself—his ability to do, his position in life, the admiration which he gets from other people which he, even, hopes to receive from God when he prays to Him so that he then, in his conceit expects God actually to listen to him—and who is he among the specks of humanity.

We’re getting towards the end of that maybe, and maybe I should play a little bit to relieve you. Otherwise there is too much, and maybe I shouldn’t say any more. In the first place we drink to simplicity. And then we stop this machine and then I can go to the piano and play a little more, and after that we’ll decide what to do. [toast]

Part Two

side 2 Mr. Nyland: So this will be the next chapter, but it will be rather short. But, you cannot leave a person alone when he is actually interested in Work; because then you have to satisfy him, and when you say one thing and it leads to a question, you cannot leave him when he is really disturbed. And maybe you have to explain more in detail and maybe at such a time you have to know a little bit more about such a question or the questioner, so from that moment on, when interest is aroused one has also a responsibility. And one has to see what happens but ... because if one wants to Work and if one actually tries, certain things do take place, and they have to be overcome if they are causing any fear, or one has to be reassured.

Because one must not play with fire, and this is—when one applies it in one's daily life—it is a fire. Sometimes that what is one's inner life and what is there and what each person has—and let's hope has not been killed as yet or blown up—is his little pilot light. There is something that is this kind of sacred fire in each person which is his life, and to the extent that that life comes out in reality; not through the manifestation or in one's mode of behavior, because that filters life, it is not real; sometimes only an exclamation, or sometimes when one is actually affected that it reaches a depth in which then you experience such pain that you don't know anymore if you are alive or not, or that you're even entitled to it. Because, you're not familiar with that kind of a form of life. You're not familiar if God enters into your room and you are blinded.

This is the kind of thing of course one just doesn't do—simply to get it started and then leave it half way. There is very definitely a responsibility to see that nothing will happen and nothing will be destroyed. Because, fire can destroy. Usually what happens with a person is he doesn't use that much fire and he's still afraid, and of course he keeps on having his own little coating and is not willing to give it up. And therefore this question of fear, of being actually found naked without anything at all, does not happen so often; but it does happen once in a while that one is disturbed, and even if then it may not be directly attributable to that what is Work, a person becomes, under the influence of this kind of an introduction of Objectivity to himself, a little bit looser and a little bit more unmanageable and sometimes a little bit stupid and not clear about what takes place, and will not be able to handle all the different situations in which he happens to find himself.

And, for that one has to give him information. Because one must continue with this kind of

Work; otherwise, if you give up after a little while, all the good that might have been done is gone and perhaps the memory is even detrimental for oneself. So one continues, and then step by step ... and then the introduction of the necessity of Impartiality, which is even much more than just seeing yourself. Because in seeing yourself you accumulate data; even if such data are a little bit after the time they happen, they still can be quite truthful to some extent if there are enough of them, but that the necessity of the acquisition of something that is truthful, is really because one wants to go ahead and build on something that is permanent. That requires, of course, an Impartiality and sometimes, you might say, a ‘coldness.’ Because one has to look the facts in the face and not to be influenced by that what you would like or dislike. “This is me,” this kind of acclamation of oneself—“This is me, I never knew I was this”—and sometimes I like it and sometimes I don’t at all, and still I have to continue to say “But, this is me.”

This realization—“I am what I am”—this is the acceptance of myself the way I am and then, with that other things of course will enter. Because, what will I do with that what I am now. What will I do, particularly when I see that I’m incapable of doing certain things that I believe are right. And even that I say, “I cannot Work because I wish but there is no chance for me,” I *can* Work. I can always engage my body, always take my body, you might say, as a ‘helper.’ When there is a difference between that what I feel and what I think, my body can settle it. If there is no difference, so much the better because then the body will immediately be a servant. But when I am in the midst of an emotional upset and I’m completely engaged in it and I have lost myself in it and then the thought happens that perhaps Work can help, then the question is always: What for. To alleviate the particular suffering condition in which you are? Or, is it for the glory of God.

You see, this is really the determining question: What do I Work for. To be able to sing in the choir and be admired by God so that I can come in the front line? Or, would I be satisfied by sitting way in the back and whispering a little bit, not having a good voice and not knowing all the holy, sacred, I would almost say ‘*lieder*’—the songs, the hymns, all the canticles, everything that belongs to Heaven, maybe the words. Because maybe I have lived too long on Earth and I’ve forgotten all the different things—intonations and melodies and the rest of it—and I don’t remember anymore how one note follows another and how cacaphonical sometimes it might be; judging it from the standpoint of my marvelous education on Earth, that I have to get used to the thinness of the air and the vibration rates which are there and perhaps not as strong as I would

like them. You see, for what reason. To be present to God, to be with Him? To sit at His feet and to dissolve and to be able to say “I want to lose myself—for what?”

When I Work I don’t want to lose myself, because I Work for an aim. I Work to save myself. But, what do I save: My life. And I have to learn to see what there is—this real manifestation, this form, this life in me, this life that I see in others, this life I love. Not the form necessarily. Sometimes it can reach me through a form, sometimes not at all. Sometimes I don’t care about it that way because I happen to have some kind of a form which is not compatible, but if I once and for all know what makes me alive, then I will be able to see the life in someone else. Then I care for animals and I care for plants. I care for every kind of a form of life. I care even for the stars.

I care for ... when I look at the planets, mostly for me I care for the Sun. And, how delicate it is and how difficult to live with the Sun. How difficult it is to even to comprehend what is meant by all light and no shadow, of that what I am—constantly in shadow because I live on Earth. And Earth is 24 hours in the contact with the Sun, but one half is, only, lit up all the time. One half—that is Earth, and that’s us. We’re living half the time psychologically in darkness and half the time we have a chance to see light. But we don’t use it, because we prefer darkness. We prefer, really, laziness, stupidity. We prefer not to be Wakened. We prefer to love ourselves only and not someone else; and we will allow him or her when they don’t disturb us and admire us and then, of course, we can love them because I feel at home with them, but oh my!—when they start to complain and they become critical, I chase them out of my house.

What will I allow, of Work, to enter. What can I eat. What can I try. The simplest forms and the simplest recipes ... the simplest quantity of a meal; with a little bit of salt, which is Objectivity, on my subjective meal to make my meal palatable of a different kind. I say “Out of this world,” of something that has entered into it as Objectivity which makes, now, that what I have to eat of a different kind of a taste.

Can I, in talking to someone who is new, instill that kind of a desire, this wish for something quite new—unforeseen, never seen before, not even known of existing—and to give then a background of a description of what Heaven would be. Heaven within, what would it mean for a Man if constantly he had God with him in his heart; if he at times remembers that what is his inner life and is his sacred entity within himself, that *that* exists and not just because it happens to be overclouding this particular ability by means of the way I manifest in outer life,

that I believe that it is necessary for me to be angry all the time and not *all* the time, because I lose myself as much when I smile too much.

What is the difficulty: That I want to go inside and live there because I forget the outside? And what is the difficulty in living in the outside: That I forget that, even, God exists? And this is the struggling. This is the bridge. This is the seesaw. This is what we have to do constantly in life: The balancing between all kinds of forces, and the distribution of energy to give to different kinds of aims that what is required and that what is required somewhere else. And at what expense is taking away from what, and to what expense do I spend energy for myself which is useful and dare to say “No” when it is required of me to conserve energy? And not to let myself go, but to have something that is a semblance of the ‘I’ which governs and tells and is never mistaken.

So, I’m afraid with this kind of a long explanation that, maybe, someone either is ready to hear “How do I apply Work in my daily life?” How do I think about it; and when I think, what do I do and what is then meant by Objective faculty, an Observation, and Awareness? What is meant by the moment of living. What is meant by essence. What is meant by essential essence. What is meant by the Omnipresence of God. What is meant by finite form. What is meant, if I could understand it, by Infinity, Omnipresence, Omniscience for me, poor little head. My mind ... my mind is so small, not being able to contain anything, but that what is my feelings then soar away into the clouds and higher. Because an emotional quality is unlimited. With that I go to God, with that He comes back. There is where my sincerity is. My honesty can be in my head, but my sincerity must be in my feeling. When I honestly wish and then sincerely do with my heart and head agreeing, that is my prayer: “Lord have mercy, help me to Wake Up so that then for the glory of God and the Lord I can sing.”

To Gurdjieff. [toast]

It’s almost the end. So, all of you, have a good weekend and Work with pleasure.

Goodnight, everybody.

End of tape